she does not have any daughter, the property will pass to the female descendants of sisters of Ka Long, as her elder sisters Ka Laisaw and Ka Laiban have left no daughters. It is therefore necessary to distinguish carefully between an elder and a younger sister, and also similarly between sisters of the mother. The *generation* of the women of the same house and extended family requires to be noted with care.

The youngest daughter and heiress is termed the Ka Khaddoh. As Gurdon remarks the "Ka Khaddoh is the custodian of the family property, not the full heir in the sense known to other systems of law, but a limited heir. She is responsible for the performance of religious ceremonies.....; she succeeds her mother, and if she be Ka Khaddoh of the whole family, she puts the bones of all members in their final resting place under the stone (mawbah) of the clan. The expenses of this ceremony are considerable and for this reason she gets a larger share of property, or in some cases a piece of family property in addition and apart from her separate share. Members of the family who are unable to earn for themselves and have no children to earn for them have the right of being fed at the ing-Khaddoh" (house of the heiress).

The management of the property is however vested in the men of the family. The ancestral property of the family of reputed U Subu Ri's mother was under the management of U Joi, in his mother's life-time; then, on the death U Joi, the next brother U Doi became manager. After U Doi, the management came to U Subu Roi. After him, the authority will pass to U Hajon, as U Sumlarei is dead and then to U Nodrem. Any sons of Ka Pyn and other sisters will not get any precedence over U Nodrem. As the senior U Kni of the Iangkiah Kur, U Subu Roi is also the manager of the common property of the Kur. This land has been leased out to various persons and the total income is divided among the different houses of the Kur. Whenever there is money to be distributed U Subu Roi calls together all the representatives of the Iangkiah houses and

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divides equally. U Suba Rai explained that each house counted as a separate unit. Thus if Ka Jem, Ka Jin and all their daughters were alive, the married daughters who lived in a separate house, namely, Ka Laimon, Ka Laibon, Ka Aimon and Ka Hoimon of Ka Jem's house, and Ka Phre of Ka Jin's line, would each get a share. But Ka Jem and her Ka Khaddoh Ka Aibon who lives in the mother's house would get only one share. So would Ka Jin, Ka Kiriboo and the unmarried daughters of the latter. The descendants of Ka Lung would get seven equal shares for distribution to each house, and not two shares first, divided later into shares corresponding to the number of daughters for Ka Jem's and Ka Jin's house. The manager does not get any share of the collections. Authority in the management of the ancestral property therefore passes from one male to another, in the extended family, and the Kur, in a manner which necessitates a clear distinction of seniority and juniority of brothers, among themselves and also of sisters with regard to brothers.

The case of succession is similar. Gordon notes that the Siemship in Mylliem State passes from a man to his next brother, and "failing such brothers, by the eldest of his sisters' sons; failing such nephews by the eldest of the sons of his sisters' daughters; failing such grand nephews by the eldest of the sons of his mother's sisters" and so forth in the female line. In Nongkrem, the son or similar male relative of the High Priestess becomes by delegation a Siem. The office of the High Priestess passes from a woman to her eldest surviving daughter; and failing daughters to the eldest daughter of her eldest daughter; failing daughters of her eldest daughter, to the eldest daughter of her second daughter, and so on. This is the customary law of succession, and is stated by Gordon to be "uniform in all cases" practically.

Neither levirate, nor sororate are practised by the Khasis. Widows are stated (5) quite often not to remarry if there are daughters. There is no question of the control of the property